

peared. They came in contact with the Red man in America; and, as the Celt vanished away at the touch of the barbarian Angles and Saxons, so the Red man vanished away at the touch of their descendants, the Christianized Anglo-Americans. This same man touched the Frenchman from the mouth of the St. Lawrence to the mouth of the Mississippi, and the Frenchman's power in that vast region is with last year's snow, and what was once French America is now the heart of Anglo-American civilization and power. And during our Civil War the Frenchman undertook to establish himself on this Continent again; but just after the end of our war the Frenchman was ordered out of Mexico by the United States Government, and "stood not on the order of his going"—and the would-be Emperor Maximilian, no longer supported by French bayonets, was shot as a usurper in June 1867. The Yellow man touched the Anglo-American and has been excluded, more by the unwritten law of race hostility and race antagonism than by any formal acts of Congress. And the Anglo-American has just touched the Spaniard and the Spaniard has vanished from this Hemisphere.

So as a matter of simple fact, our contact with the Black man in the South is the only instance in the history of our race where any population of Anglo-Saxon blood has dealt successfully with another race on the same soil in about equal numbers. The English have dealt successfully with the Negro in the English West Indies. But the numbers involved are comparatively small and the disparity between whites and blacks is much greater than in the South. The English in Egypt and in India are the official class, the soil remaining in the hands of the subject races. In many of the English Colonies the Aborigines have met the fate of the Red man in North America, while in South Africa the English and the Dutch are in deadly conflict for the mastery.

Those who look at the matter only in a sentimental way may say that, although the negro in the South survived, he survived as a slave and that existence in slavery is scarcely existence at all. But early in the Century there was a deep and strong movement among the slave owners against holding slaves; and but for the agitation inaugurated by the abolitionists, some scheme for the gradual emancipation of the negro would in all probability have been worked out, and this might have settled the negro question peaceably. My father thought of going to Ohio in the '20s to be relieved of the burden and responsibility of slaves; but he found the condition of the African in the North West worse than in slavery. Everybody in the South knew that the condition of the ante-bellum free negro among us was worse than that of the slave, though the free negro had the right of suffrage in North Carolina till 1835. My father offered his nurse her freedom and support for a term of years in Liberia and she declined the offer. Many of the slaveholders in the South felt as my father did, and a bill for the gradual emancipation of the slaves failed to pass the Legislature of Virginia in the early '30s by only ONE VOTE.

It is safe to say that we of the South dealt more successfully with the negro up to '65, when he was taken from our hands, than our race has ever dealt with any other race on the same soil since the dawn of history. He came into our